

Murderer Punished; AND PARDONED.

O R,

A True Relation of the Wicked Life, and Shameful-happy Death of Thomas Savage; Imprisoned, Justly condemned, and Twice Executed at Ratcliff, for his Bloody Fact in Killing his Fellow-servant, on wednesday, Octob. 28. 1668.



By us who were often with him at the time of his Imprisonment in Newgate, and at his Execution:

Robert Franklin, Thomas Vincent,
Thomas Doolirel, Jametz Janeway,
Hugh Baker.

To which is annexed a Sermon Preached at his Funeral.

The Twelfth Edition: with the Addition of the true life, and shameful death of Hannah Blay, who was condemned and executed for being guilty of the bloody murder committed by Thomas Savage, With other new Additions.

To the READER.

IN the following Narrative you have a Relation of the bloody murder committed by *T. Savage*, with an account of the wonderful mercies of God to his poor soul after the committing so bloody a sin. To which is added a short relation of the carriage and Behaviour of that vile Strumpet *Hannah Blay*, during the time of her being in Newgate to her Execution: which, though it hath nothing in it worthy to be related, yet, she being an instrumental cause of that bloody resolution, was thought fit to be inserted, that she may remain as an example of shame to all lewd women, and a severe example of Gods justice upon such cruel monsters, who are not contented with endangering the souls of such ignorant young-men, that have not the fear of God before their eyes, with their abominable Whoredomes and Adulteries, but as it were to make sure of destroying both body & soul together, by adding to their former sins the guilt of shedding innocent blood: And as you have a wonderful instance of Gods free-grace to the soul of *T. S.* so the foulness of his fact, the danger of damning his soul, and the twice shameful execution which he suffered, may be a means to preserve all young men and Apprentices from being guilty of the like fact. And as a help to you herein, you are advised to be very careful what company you keep. That you addict not your selves to drinking, or gaming, or company-keeping, which is the ruine of many young-men, who by getting a habit of keeping company, or other Vices, are too often drawn to purloin from their masters, to maintain them in their extravagancies: by which means they do not only run the hazard of exposing their bodies to publique shame, if they be discovered, to the great grief, and even heart-breaking of their friends, when they hear of their ill courses, but the wrath of God, and eternal damnation of their poor souls, as you may see in the Narrative of *T. S.* who first began with Company-keeping, from Company-keeping to Whoring, from Whoring to Theeving and murder. And lastly, be careful to spend the Lords day, and all thy other spare time in the service of God, as Reading, Praying, hearing the Word preached, which may be a means to preserve thee from the guilt of sins of this nature, and other sins likewise, if thou apply thy self seriously to this work. But whiles I am advising of others, I my self commit an error in exceeding my bounds, being confined to a Page, I rest

*A real well-wisher to the eternal
happiness of your immortal soul.*

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Blood doth cry aloud ; the blood of man , when violently shed by cruel hands for private revenge on covetousness , or the satisfaction of some such base lust , doth cry as far as from Earth to Heaven for vengeance : And however some horrible murder may be secretly plotted and as secretly effected , yet seldome are they long unpunished even in this world , for besides that sometimes the guilty accusing consciences of such Persons who have committed this heinous crime , do so inwardly lash and torment them , that they can find no rest until they have made discovery of the fact with their own mouth ; there is the all-seeing eye of a sin revenging God , which doth find them , and a strange hand of his Providence which doth often follow them , and entangle them in their steps (when they are flying and seeking some hiding-place) which doth as it were bind them before they are in chains , and deliver them before they are aware , into the hands of Justice to be punished.

But there is another blood which doth sing forth a louder cry , namely the blood of the Lord Jesus Christ , which was shed for the sins of men , which speaketh better things than the blood of Abel , crying for mercy and forgiveness : This blood hath such prevalency and vertue , that when it is applyed by Faith unto the most notorious Malefactor guilty of blood , as well as other wickedness : it doth out-cry and drown the voice of blood and every other sin , and washeth the most impure Soul dyed in sin unto a scarlet and crimson hue. This blood we hope was sprinkled upon the Conscience of this Murderer , who had a little before embrued his hands in the blood of his Fellow-servant : for having given such evidence of his sincere repentance , and true faith , unto several of us Ministers and other Christians that were with him before and at his Execution : we hope , though he were justly punished with the first death by the hand

of man for his crime, that through infinite free Grace and Christs blood, he hath escaped the second death and wrath of God in Hell: The Narrative may give the same satisfaction to others, which the Publishers hereof have received, which is as followeth.

T *Thomas Savage*, born in the Parish of *Giles's* in the Fields, he was put out Apprentice to *Mr. Collins*, Vintner, at the Ship-Pavement in *Ratcliff*, where he lived about the space of one year and three quarters: in which time he manifested himself to all that knew him, to be a meer Monster in sin: in all that time he never once knew what it was to hear one whole Sermon; but used to go in at one door, and out at the other; and accounted them fools that could spare so much time from sin as two or three hours on a Lords-day to spend in the Lords service. He spent the Sabbath commonly at the Ale-house, or rather at a bawdy house with that vile Strumpet *Hannah Blay*, which was the cause of his ruine; he was by a young man (now gone to Sea) first enticed to go drink there; and after that he went alone; and now and then used to bring her a Bottle or two of Wine, which satisfied not her wicked desires; but she told him, if he would frequent her house, he must bring money with him; he told her often, he could bring none but his Masters, and he never wronged his Master of two pence in his life: still she enticed him to take it privately: He replied, he could not do so, because the Maid was always at home with him. Hang her Jade, saith this impudent Slut, knock her brains out, and I will receive the money: this she many times said, and that day that he committed the murder, he was with her in the morning.

and she made him drunk with burnt Brandy ; and he wanted one Groat to pay off his reckoning : she then again perswaded him to knock the Maid on the head , and she would receive the money ; he going home between twelve and one of the clock , his Master standing at the Street-door , did not dare to go in that way , but climbeth over a back door , and commeth into the Room where his Fellow-servants were at Dinner : O saith the Maid to him , Sirrah , you have been now at this Bawdy-Mouse , you will never leave till you are undone by them . He was much vexed at her , and while he was at Dinner , the Devil entered so strong into him , that nothing would satisfie him but he must kill her , and no other way , but with the Hammer , to which end , when his master was gone with all the rest of his Family to Church , leaving only the maid and this Boy at home , he goeth into the Bar , fetcheth the Hammer , and taketh the Bellows in his hand , and sitteth down by the fire , and there knocketh the bellows with the Hammer : the Maid saith to him ; *Sure the boy is mad , Sirrah , what do you make this noise for ?* He said nothing , but went from the Chair , and lay along in the Kitchen window , and knocked with the Hammer there ; and on a sudden threw the Hammer with such force at the maid , that hitting her on the head , she fell down presently , screeching out : then he taketh up the Hammer three times , and did not dare to strike her any more ; at last the Devil was so great with him , that he taketh the Hammer , and striketh her many blows with all the force he could ; and even rejoiced that he had got the victory over her : when done , he immediately taketh the Hammer , and with it strikes at the Cupboard-Door in his Chamber , which being but flit-Deal paper

sently flew open, and thence he taketh out a Bag of Money, and putting it upon his arm, under his cloak, he went out at a back-door straight way, to this base house again: when he came thither, the Slut would fain have seen what he had under his Cloak, and knowing what he had done, would very fain have had the Money: he gave her half a Crown, and away he went without any remorse for what he had done. Going over a Stile, he sat down to rest himself, and then began to think with himself: *Lord, what have I done!* and he would have given ten thousand worlds he could have recalled the blow. After this, he was in so much horrour, that he went not one step but he thought every one he met came to take him. He got that Night to Greenwich, and lay there; telling the people of the house that he was to go down to Gravesend: that night he rose and walked about, and knew not what to do, Conscience so flew in his face. The Mistris of the house perceiving the Lad to have money, and not scared up, said, *I wish this Lad came by this money honestly.* The next morning he going away towards Woolidge, the Mistris of the house could not be satisfied, but sent for him back, and told him, *Sweetheart, I fear you came not by this money honestly. Yes, indeed Mistris, saith he, I did; for I am carrying of it down to Gravesend to my Master, a Wine-Cooper. We live upon London-bridge, and if you please to send any one to my Mistris I will leave my money with you.*

So there were some people going to London, and he writ a Note to send to his Mistris, and he left the Money with the woman of the House, and went his way, wandering toward Woolidge, and there was in the Ship-yard, about which

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new came to Greenwich of the Murther that was committed at Ratcliff by a Youth, upon his Fellow-servant, and that a Bag of Money was taken away: the Mistris of the House forthwith concluded that sure it was the same Youth that was at her house, and that that was the Money: whereupon she sent men out presently to seek him: who found him in an Ale-house, where he had called for one pot of beer, and was laid down with his head on the Table and fast asleep: one of the men calling him by his Name, Tom, saith he, *Did you not live at Ratcliff?* He said, *Yes, And did not you murder your fellow-servant?* He confessed it: *And you took so much money from your Master,* he acknowledged all: then said they, *You must go along with us:* He said, *Yes, with all my heart.* So they went forthwith to Greenwich, to the house where he lay that night: where when he came, he met his Master with some friends: and when his Master spake to him of it, he was not much affected at first, but after a little while burst out into many tears: thence he was conveyed to the Justice at Ratcliff, where he fully confessed the Fact again, and by him was committed close Prisoner in the Goal of Newgate, where Mr. H. B. (who after some acquaintance with him, had this preceeding Narrative from his own Mouth) came to see and speak with him: and he seemed but little sensible of what he had done. *Are you* (said he) *the person that committed the murder upon the maid at Ratcliff?* He said, *Yes: O what think you of your condition? What do you think will become of your precious Soul? you have by this Sin not onely brought your body to the Grave, but your Soul to hell, without Gods infinite mercy: Were you not troubled for the Fact when you did it? Not for the present, Sir, said he; but soon after I was,* when

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when I began to think with my self what I had done. The next time he asked him, whether he were sorry for the Fact? He said, wringing his hands, and striking his breast, with tears in his eyes, *Yes, Sir, for it cuts me to the heart to think that I should take away the life of a poor innocent Creature; and that is not all, but for any thing I know, I have sent her soul to Hell: O how can I think to appear before God's barr, when she shall stand before me, and say, Lord, this wretch took away my life, and gave me not the least space that I might turn to thee: he gave me no warning at all, Lord. O then what will become of me?*

Soon after the imprisonment of this Thomas Savage, in Newgate, upon the desire of one of his Friends, Mr. R. F. and T. V. went to him in the Prison, and had liberty, with much readiness, from the Keepers, to discourse with him: They asked him, if he were the person that had murdered the maid? He answered, that he was: they did then open to him the heinous nature of that sin, endeavouring to set it home upon his Conscience, telling him of the express Law of God, *Thou shalt not Kill*, and the express threatnings, *That whosoever shed mans blood, by man shall his blood be shed*. They spake to him of the Law of the Land, and the punishment of Death which would certainly be inflicted upon him; that he had but a few Weeks more to live, and then he would be Tryed, and Condemned, and Executed: but they told him, that the punishment of temporal Death was but small in comparison with the punishment of eternal death in Hell, which he had deserved, and was exposed unto. They told him, that so long as Death should make a separation between his Soul and body, that his Soul must immediately appear before

before the dreadful Tribunal of the Sin-reveing God, and there receive its final doom, and be irreversibly sentenced to depart from the presence of the Lord, into everlasting fire, if he were found under the guilt of this, or any other sin. They asked him if he knew what Hell was? telling him what a fearful thing it would be for him to fall into the hands of the living God; how intollerable the immediate expressions of Gods Wrath would be upon his Soul, what horror and anguish he would there be filled withal, and how he would be bound up in Chains of darkness until the Judgement of the great day; and then told him of the glorious appearance of the Lord Jesus Christ to Judgement: that soul and body should be then joyned together, and condemned together, and punished together with such exquisite torments as never entred into the heart of man to conceive, declaring the extremity and the Eternity of the torments of hell, which were the just demerit of his sins. Then they asked him, whether he had any hopes of escaping this dreadful punishment of hell? He answered, that he had: they enquired into the grounds of his hopes? He told them, that he repented of his fault, and hoped God would have mercy on his soul: They asked him, whether he thought his Repentance could procure for him a Pardon? He knew no other way. They told him that God was just, and his Justice must be satisfied: and there was no way for him to do it, but by undergoing the eternal torments of Hell: and did he know no way of satisfying Gods justice besides? and pacifying his anger that was kindled against him? No, he knew not any, and yet did he hope to be saved? He answered, yes. They enquired whether ever he had experience of

a gracious change wrought in him. Herein he could give no account, and yet hoped to be saved. They told him his hopes were unsound, having no good foundation; and he would find himself disappointed: that it was not his repentance, his tears, and prayers (though he ought to use them as means) that would save him, if he fixed the Anchor of his hope upon them. That if he hoped to be saved in the condition which for the present he was in, he would certainly be damned: that he must cast away all those groundless hopes he had conceived, and endeavour to despair in himself, that being pricked and pained at heart, through the apprehensions of the wrath of God ready to fall upon him, and seeing no possibility of flying and escaping, if he looked onely to himself, he might cry out, *What shall I do to be saved?* and enquire after a Saviour: and then they spake to him of the Lord Jesus Christ, and the way of salvation by him, which before he was fortissly ignorant of, as if he had been brought up in a Country of Infidels, and not of Christians. The words spoken to him by these two Ministers, seemed to take little impression upon him whilst they were present; yet after they were gone, the Lord did begin to work, and he did acknowledge to Mr. B. that two had been with him (he knew not their names) whose words were like arrows shot into his heart, and he did wish he had those words in writing, especially one expression of T. V. *That he would not be in his condition for ten thousand worlds*, did affect and so affright him, that he said it made his hair stand an end.

An account of a Discourse betwixt T. D. and T. S.
about fourteen days after he was Prisoner in New-
gate.

WHen I came to him and saw him in Irons, I said, were these Fetters for the sake of the Gospel, they would be far more precious than Chains of gold: but see here the cursed Fruits of sin; thou that shouldest all thy life-time have been a faithful servant of God, hast neglected no time to serve the Devil.

I asked him how old he was? He said, Sixteen years old: I told him, he was a young man, but an old sinner; then I began to set my self to bring him to a sense of his sin, and of his miserable and lost estate; and asked him, Whether he believed there was a God? He answered, Yes; and dost thou believe that this God is true? He said, Yes; and taking up the Bible, I asked him, Dost thou believe that this is the Word of God? He answered, Yes: then I told him, according to this word he was a damned wretch, and God had past a sentence of death upon him, and told him plainly, that he should not enter into the Kingdom of God, but be a Companion of Devils in a Lake of brimstone to all eternity, (meaning, without Repentance, conversion, and faith in Christ.) Then I turned him to several Scriptures, and told him, This was the word by which he must be judged at the bar of God, and be damned or saved according as then he should be found to be, converted or unconverted: the Scriptures were as followeth, 1 Corinth. 6. 9. Know ye not that the unrighteous shall not inherit the Kingdom of God? be not deceived; neither Fornicators, nor Idolaters, nor adulterers, nor effemi-

nate, nor abusers of themselves with mankind, Verse 10. Nor Thieves, nor Covetous, nor drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.

Another Scripture I read to him, Was Gal. 5. 19. Now the works of the flesh are manifest, which are these, Adultery, Fornication, Uncleaness, Lasciviousness, v. 20. Idolatry, Witch-craft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Hereses, v. 21. Envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have also told you in time past: that they which do such things, shall not inherit the Kingdom of God.

The next Scripture to the same purpose, was, Rev. 21. 8. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and forcers, and idolaters, and all lyars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.

I told him these were the words of the holy, true, and infallible God; this was the sentence which God had passed upon him, as the desert of those abominable sins which he was guilty of: for these Scriptures pointed at several of the sins which he confessed he had lived in, and had comited, as drunkenness, lying, uncleanness, and murder. I cryed, you confess your self guilty of these sins, and that God threatneth you with eternal death, with everlasting torments, and exclusion from his presence and Kingdom, not onely Gods Justice but Gods Truth also, stood betwixt him and eternal happiness; and told him that I spake it with reverence, that the Holy God must be a Liar, or else he dying in the guilt of these sins, must be certainly and eternally damned.

I asked him, *what do you think? how will you escape the damnation of hell, and the great wrath that is to come? You have heard what God saith, what do you say? what course will you take, and what means will you use, that you may not, according to God's threatening, be cast amongst Devils, into Eternal, devouring flames?* To this, at present, he made no reply, but did often shake his head, and lifted up his eyes towards Heaven.

Next I endeavoured to bring him to a sight and sense of the corruption of his nature; and of the sinfulness of his heart: and told him, all those sins were in his heart, before they were actually committed: and turned him to the saying of Christ, in the 15th of Matthew, vers. 19. *For out of the heart proceedeth evil thoughts, Murders, Adulteries, Fornications, Thefts, False-witnesses, Blasphemies, and such* I told him, that in his repentance for those sins, he must not only lay to heart and be grieved for the outward acts, but lament and bewail the inward principle of corruption, whereby he was so strongly inclined to such horrid abominations, according to the example of David after his sins of Adultery and Murther, in his confession did follow them up to the rise and original from whence they did spring, *Psa. 51. 5. behold, I was shapen in iniquity, and in sin did my Mother conceive me.* By this time perceived some workings of heart within him, and that he was in some measure sensible of his lost estate, and by his deportment and carriage, to be cast down, not knowing what to do; I was unwilling to leave him without some grounds of hope, that it may be he might be saved; that there was a possibility that he might obtain pardoning mercy, and be delivered from that great damnation that was due to him for his great transgressions.

Gons. I began to open to him the readiness of Christ, the fulness and sufficiency of Christ to save the greatest sinners: and that God (I hoped, in mercy to his soul) had sent me, one of his Embassadors, to offer him a pardon, and Eternal life, if he were but willing to accept of Christ upon the terms of the Gospel, for his Lord and Saviour: and did encourage and assure him, upon repentance and faith in Christ, there was mercy yet for him, though a Murderer, from these Scriptures, *Isa. 1. 18. Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; and though they be as red as crimson they shall be as wool.* As I opened to him the great mercy of God in Christ towards sinners, dyed in grain, that were sinners of a scarlet colour, that had committed heinous transgressions, he brake forth into tears, and wept plentifully at the tydings of mercy, and possibility that such a one as he might be saved. Besides, I turned him to some Scripture-promises, that God would certainly forgive his sins, and save his Soul, if he could repent, and get faith in Christ: Such as *Prov. 28. 13. He that confesseth and forsaketh his sin, shall find mercy: and Isa. 55. 7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.* This Scripture he diligently heeded, and turned it down in his Bible; and these two Scriptures (the night before he suffered) amongst others he alledged as the grounds of his hopes of mercy.

I also gave him some Scripture-instances of great sinners that had obtained mercy; turned him to the example of *Mannasseh, 2 Chron. 33. 10* to that of *Mary Magdalen, Luke 7. 37, 38.* to that of

the *Jews*, Acts 2. 37, 38. that were guilty of the blood of Christ, that had murdered the Son of God, a greater murder than which could not be committed : and yet upon Repentance and Faith, many of them were pardoned and saved : To that of *Paul*, 1 Tim. 1. 13, 14, 15, 16. shewed him how God had set up *Paul* as a pattern of Free-grace, towards great sinners, for the encouragement of such, that (though guilty of great sins) afterwards should believe. To all these he hearkned very carefully, and took notice of the places of Scripture, for his meditation, after I left him.

And last of all, I endeavoured to set before him Jesus Christ, as the only Remedy and Saviour for his soul ; and shewed him the insufficiency of all his Duties, Prayers, and tears, to get off the guilt of the least sin : that if he could shed a thousand tears of blood for any one vain thought, it would be no better than puddle water to justify or to save him. Much discourse I had with him at this time, besides what is here inserted, & several other times when I went to visit him in *Newgate* ; which I willingly omit, because this book should not swell to too great a bulk.

After all, I went to prayer with him : in which Duty he was much dissolved into tears : he seemed to me, and his faithful friend that was most with him above all others, to be very earnest in Prayer, and with weeping eyes to beg for pardon and for Converting grace, and Christ to be his Saviour, which was much insisted on in the Prayer that was made for him.

After which, advising him to consider of what I had said, for that time I took my leave of him.

The next time after this Discourse, that Mr. *Baker* came to him, he Enquired how it was with him,

him? he said, what T. D. had said, did very much trouble him, that he knew not what to reply, and cryed out very much of the heinousness of his sins, that he should commit that horrid sin of Murder: and knew not what to do, for that left a deep impression upon his heart, That God must be a Lyar, or else he (in that condition of impenitency) must be damned: yet he laid hold upon that promise that was unfolded to him, *That if a sinner turned from his wicked ways, God would Abundantly Pardon:* And afterwards read on the verse that followed, *Isa. 55. 8. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. Upon which considering, said, Men cry out for death and vengeance, no mercy to be had from men: but Gods thoughts to a repenting sinner were life, for he delighteth not in the death of a sinner.*

About four or five days after this, he was puzzled about his performing of Duties, and resting onely upon Christ for salvation; for he was tempted, if he performed duties, to rest upon them: or to leave them alone, and leave them off, if he must rest only upon Christ. At which time H. B. coming to him, enquired how it was with him now? and how he hoped to be saved? He answered, By Repentance and Faith: and I could easily tell you, to satisfy you, that I do repent, and do believe: but truly so to do as I ought, I find it the hardest thing in the World: I do believe, and I do not: I cannot tell how to believe that Christ dyed for sinners, so as to throw my self wholly and fully upon him, and to think my Tears and Prayers will do me no good.

But here, Reader, we must take notice of the unwearied diligence of the Devil, in using all means, from time to time, to undo, ruine, and

wound the Soul of this poor Malefactor, who would not forbear to solicit him to sin, after he was cast into Prison for former iniquities he had committed; for we cannot but judge that the Devil was loath to lose such a prey as his immortal soul; when he had brought him to the very mouth and gates of Hell, to have him snatched out of his hands by the free-grace of God, the Devil did work the more (because he knew his time to tempt him, was but short) to blemish and eclipse the gracious work of God upon his heart, and cloud the glory of Gods mercy, in saving such a sinner. He was by some former acquaintance visiting of him, (who shewed their love to a death-deserving sinner, no other way than by calling for drink, and desiring him to drink with them) overcome therewith, and after some former convictions of sin, and his lost estate, did twice relapse into the sin of *Drunkenness*, whereby he caused many to fear, that all this while he had no more than some common workings of the Spirit; and put us to a stand, that we knew not what would be the issue of these things: but yet not daring to omit endeavours (if possible) as instruments under God to save his soul, we did after this, visit him again and again, and set forth unto him the greatness of his sin, that he should sin yet more against the Lord, and in his affliction and chains, to provoke the Lord to greater wrath against his Soul; with many words to that purpose.

After which, his soul was wounded, his heart was pierced, he knew not what to do: he asked, *May mercy be had for a back-sliding sinner?* To which were given him some Scriptures, where God called to back-sliding sinners to return, and

invited them to repent, and promised mercy to them if they did, even after they had done as wickedly as they could: and this was much enlarged upon before him, from *Jer.* 3. 1, to 15. Verse. But God that had begun to awaken and to rouse his Conscience, that he might set him up as a pattern of free grace, would not let the Devil go thus away with his Soul, but brought him to a deep sense of his falling into sin, that he much lamented with many tears the sadness of his state, the misery of his soul, saying, What will become of my soul! my Immortal soul! I cannot think what will become of my soul! I deserve Hell ten thousand times over; and have I now but one grain of sand left in the glass to work for Eternity? shall I neglect God any longer? O, I have neglected God too long already! striking his hand upon his breast, and wringing his hands, and shaking his head, and weeping abundantly, said, Lord, what shall I do? O God, what shall I do? Lord, what will become of me? if God had dealt justly with me, I had now been in Hell, I had been dashed into Hell when I murdered that poor innocent creature, I wonder that I am not now in Hell; that such a wretch as I, am not in Hell: God hath been pleased to manifest more mercy to me, in sparing of me, and affording me so long time for repentance; but I have neglected time, and relapsed into drunkenness and vain talking, time after time. I thought this place (meaning the Hole in *Newgate*,) Hell upon earth, and did account it a Heaven to be among the other Prisoners: but now God hath tryed me, whether sin will be bitter and displeasing to me, or not; I have this day (being the Lords-day) been among the Prisoners, and they asked me to play at Cards: but instead of complying with

with them, I reprov'd them, and told them, for my part I had profan'd Sabbaths enough already, I have but a little time to work for my soul, and I ought not to neglect time now; that they likewise (he told them) if they rightly consider'd, had something else to do, and striking his hand upon his breast, with much earnestness he cry'd out with tears, Now, now I find that God hath been at work, that God hath been at work upon my soul; he hath, I am sure, been at work: for now I see so much evil, and taste such bitterness in sin, that I am not so much troubled that I am to dye, nor so much troubled that I am in danger of Hell, as to think I should so dishonour God, that I should so offend so gracious and merciful a God, and spurn against all his mercies. Oh my soul! my Immortal soul! I know not what will become of it to all eternity, it is the grief of my very soul, that I have neglected time as I have done: now I see so much need of a Christ, and so much preciousness and excellency in Christ, that if the greatest King in the world should come and throw his Crown at my foot, and tell me I should enjoy it, and all the glory of it for millions of years, and should have my Liberty presently, and should say, but it must be without Christ, I would sooner choose to dye this moment; nay, to be racked to pieces by ten thousand deaths, or burn ten years together, so I may have a Christ, I speak freely from my heart, so far as I know my heart; and now I find it is not only the Devil's tempting me, hath brought me to this, but this cursed, wretched, devilish heart of mine within. It is within me, so that it was in me before it was committed by me: I deserved Hell ten thousand times over, before I committed this horrid sin: well, now I am resol-

ved, I will pray as much as I can, and weep and wrestle with God, as if I were to have Heaven for it: but when I have done all, I will deny all; for my Prayers and Tears cannot save me: and I will fully and wholly throw my self at the feet of Christ; and if I am damned, I will be damned there. And more he spake to this purpose in Mr. *Baker's* hearing.

About three days after, Mr. *Baker* coming to him, asked him how it was with him. He told him, that the Devil was very busie with him, and did solicit him grievously with his Temptations, perswading him to have thoughts of escaping: These things (said he) hindred my minding of God one part of the day; the other part of the day the Devil fills me with drowiness, that I can neither pray, nor read, nor perform any duty, nor mind any one that prays with me. Sometimes he tempts me to delay, telling me that it is time enough for me to think of Repentance when I am Condemned; and, that God is a merciful God; and sometimes he tempted me to Despair, telling me that it was impossible that so monstrous a sinner as I had been, should be saved. But blessed be God that he made me to think that these were but the Devils Temptations, although I have been sadly hurried with them for some days: but that which did most fill me with terror, was the frequent fears of the Devil's appearing personally to me; which did so exceedingly trouble me in Prayer, so that I could say nothing when I kneeled down, but was fain to set the Candle down before me, and durst not look one way nor other, for fear I should see him; and my thoughts have been so vain many times, when you have been reading to me, that I have scarce heard a word of what you said.

A Discourse betwixt H.B. and T.S. Prisoner in Newgate, after some Friends went away dissatisfied, fearing he had not a sense of his sin, &c.

H. B. asking him how it was with him ? He replied, *It is the grief of my Soul that I should be no more affected: I think I have the most rockie, stony heart in the world: if ever there was an heart of Iron, I have one; it is not fit to be called an heart. To have others come and pray with me, and instruct me, and see how they are affected with my condition, and yet I not at all affected with my own condition; Oh it is the grief of my soul to see it so! and yet as soon as Ministers and good people are gone, & I walk about and consider, oh it melts me, and breaketh my heart in pieces to think, I can mourn for sin, and grieve for sin no more, when Gods people are with me! because it causeth them to think, that I am not sensible of my sin; though blessed be God I am in some measure sensible of the evil of my sins; and it is the grief of my soul to think how I have dishonoured God, and abused his Mercy, and spurned against his Mercy and Patience.*

After this, they both spent some time in prayer, and *H. B.* asked him, how it was with him now? He said, I find so much sweetness in prayer, although I cannot find God loveth me, that to think I am not Cursing and Swearing as others are, but be confessing my sin, my very tears trickle down my Cheeks for joy: sometimes I find my heart so dead and dull in duty, that I know not what to say in Prayer: at other times I find my heart so full, and so much affected in Duty, that I could wish I might never rise off my knees.

The Night before the Sessions, *H. B.* coming to him, asked him if it was not terrible to him to think of appearing before the Barr of men? he answered, methinks when I consider seriously of it, what a light poor thing mans Barr is in comparison of Gods Barr, yet mans Barr is enough to daunt one, to hear them say, *Take him Gaoler, tye him up*: but to appear before Gods Barr, who knoweth all the sins that ever I committed; he saw all my secret sins; and for God to say, *Take him Gaoler, take him Devil, shut him up in the Dungeon of Hell*: Oh! that is enough, I believe, to make the stoutest heart in the World to tremble: for there is no recalling that sentence; and I believe there are many go out of this Prison, as I saw formerly three that went to be hanged, and they were almost drunk, and did sing all the way they went: but oh, their note was soon changed, when they came to stand before Gods Barr.

The morning before he went to the Sessions, *H. B.* and the Prisoner spent some time in Prayer, the Prisoner in his prayer did earnestly beg of God that he would keep him from those temptations he might be exposed unto by bad company: After this he was taken down to the Sessions house, but was not called because the Jury of *Middlesex* did not sit that day.

At night *H. B.* came to him again, and asking how it was with him; he answered, he found it no easie thing to be a true Christian: I thought before I came to Prison, that reading a Chapter now and then, and saying the Lords Prayer, and the Creed at night when I went to bed, would have saved me, though many times I was asleep before I had half done: but now I find it no such easie thing to get to Heaven; nay, I find it the hardest thing in the

World, for, my Prayers and Tears and Duties, if I could fall upon my knees and never rise off from them while I live, they would not save me; for all this is but my duty: but I now know there is merit enough in the blood of Christ to save me; and he did earnestly beg of God in Prayer, that God would wash his soul in the blood of Christ, and blot out all his sins out of the book of his remembrance, and turn them behind his back, though I as earnestly beg they might be all spread before my face, that I might have a more humble and thoroughly broken heart for them: Lord, one drop of that blood is enough to wash away all my sins: And so after some conference, *H.B.* left him for that night, who heard from one that was with him that night, that he spent that time most in Prayer, and reading.

The second morning, in the time of the Sessions, Mr. *Baker*, that was a careful Friend for the good of his soul, went to the Sessions-House, where he found him well, and in good Frame, and continued with him for the space of two or three hours that morning; after which time Mr. *Baker* was from him to hear the Tryal of the Person that was arraigned, and afterward executed for the Fire upon the house burnt down in *Mincing-Lane*, for the space of half an hour, or thereabout; in which time, in company of other Prisoners, he was much distempered with something that he had drank amongst them, which did take from him his understanding, that he was not his own man; we judge (that though this did cast a blemish upon the profession that he had made after he came to *Newgate*) it was not a voluntary act, but some surprisal or design of the other upon him; partly, because the quantity was far less than what at other times he

could drink without any disturbance to his head. A Friend also heard *Hannah* the Strumpet that enticed him to his former wickedness, say, *Others have made you drunk to day, but I will make you drunk to morrow.* But afterwards he was afraid to drink in their company, but rather denied to take what was necessary for his refreshment.

The Prisoners were much against his accusing of that Harlot; and did much perswade him to take something to chear his Spirits: and when *T.D.* was with him on Saturday before he dyed, he charged him with his sin, which had caused such a blot upon all the Profession he had made, and what great cause he had to be humbled before God; and desired him to tell him as a dying man, whether it was his voluntary act and delight in excessive drinking, or no? And he did profess, that he knew it was not the quantity that he had drank, which was not near so much as at other times he did use without distemp'ring of himself.

However, God was pleased to make him taste the bitterness of that Cup, in that he had given such occasion to sinners to speak evil of the ways of God, and beating his hands (being returned to himself) upon the stones, cryed out, *O that I should offend God!* And though he did much lament the scandal, yet he always said, that he looked not upon it as a sin of drunkenness, but a circumvention; or to use his own words, that something was put into the drink, to distemper his head.

On Saturday during the Sessions, he was arraigned, and pleaded *Guilty*, confessing with many tears, and wringing his hands, that he, through the instigation of the Devil, and inticement of that wretched Creature (meaning the Harlot,) had committed that bloody fact, which was such an horror

to his conscience, that he would not do it again for ten thousand Worlds: his Carriage and Confession was such, that he much moved the honourable Bench and Jury, and most of the Beholders.

On Monday next he received his Sentence of death; after which time he was with the other condemned Prisoners, and did pray with them four times a day, and read to them, and sung Psalms with them. After the Execution of the rest, he had time given or procured him by the honourable Sheriff of London, for some days, which he improved to the great advantage of his Soul.

On Friday night he uttered these expressions, in company with H. B. being the day that the other Prisoners were Executed.

I find, saith he, so much sweetness, and delight, and pleasure in Gods ways, and so much folly in the ways of sin, that if there were no Heaven to reward, nor any Hell to punish, I could not but love the ways of God, and the People of God: O, it is so sweet to be in company with them, praying and conversing with them, over what is in hearing others Swear and Curse, that I account it as great a mercy as any almost, that I may be in their Company. O methinks it is a Heaven to me to be with God's Ministers and People; and Prayer now is so sweet, that I grudge the time always when I am off from my knees, or go down to the Grate. Now there is nothing in the World I prize like Christ; one Christ above Ten thousand Worlds: now I do repent, and I do believe through mercy: it is the Lords work; but I earnestly beg
and

and pray for a more humble, and a more broken heart, and a more through sense of sin, and a greater sorrow for it, and beg that God would enable me to come to him, to believe in him; Lord, saith he, Faith is thy work, Repentance is thy work; do thou enable me to repent; nay, thou hast enabled me to repent, and I do from the very bottom of my heart, Lord, as far as I know my own heart: I repent that I should offend so gracious, and so merciful a God as thou art, Lord; and Faith is thy work. Lord, saith he, hast thou not said, No man can come to thee, except the Father draw him. Draw me, O Lord, and I shall run to thee; enable me to believe, Lord, and I shall believe; nay, I do believe, Lord, that Jesus Christ his blood was not shed in vain. Did Christ die for nothing, Lord? Did he not die to save all repenting and believing sinners, of whom I am chief?

On Saturday at night, in company with Mr. Baker, he Discoursed thus.

Oh! my dear Friend, taking me by the hand, come hither, saith he, and opening the Coffin, look here is the Ship, saith he, in which I must lanch out into the Ocean of Eternity: and is it not a terrible thing (saith he) to see one's own Coffin and burying-cloaths, when at the same time I am as well as you? do you think it would not daunt you? to go to the Gallows, to have the Halter, and to dye there? were this for the sake of the Gospel, I should not care, were it ten hundred times a worse death: but to suffer this cursed death for such horrid sins, O this is sad! Why, said I, you have a greater mercy in some respect, than those that dye in their beds; for they are full of sickness and pain, and cannot so well mind repentance as you, who are well, and have nothing else to mind. Ah Sir-

saith he, their sins are of a far less nature than mine, and so they do not need so much repentance as mine do: my dying for such horrid sins, makes my repentance to be so much the more hard. O, saith he, I believe it, it is a hard work to dye: I could carry it out as bravely as any, (do you think I could not?) but to consider, that as I die, and am sentenced from God's Barr, so I mu't be for ever, immediately either be everlastingly happy, or everlastingly miserable: To consider this, would make a stout heart to tremble: Those poor Creatures that were here the other night (meaning the other condemned Prisoners) they know now what it is to be in an eternal state, and if they are gone to Hell, O Lord, how miserably are they disappointed, who hoped for to have gone to Heaven, and are sent from thy Barr to endless burning! Lord, what a mercy is it that I have a little time longer left, let it be improved to thy glory, and let my soul live, and I shall praise thee.

The last Lords-day he lived, he desired to be alone, and spent it in wrestling with God by prayers, and in other duties in order to his preparation for his great change by death; that then he expected the next day; in which duties he found so much of God, that he had some fore-tasts of the joys of Heaven; and when we asked him what of God he had found that day; he replied, That he had such pleasure and delight in mourning for sin, and praying unto God, that he was loath to come off from his knees. At night there were some Ministers that sat up with him, and spent that night in prayer with him, and for him, and in conference; on Monday morning came T. D. to him before day (thinking it was his last day; for

an Order was sent on Friday for his Execution on Monday) and said to him, *Thomas*, how is it with you now? your last day begins to dawn. He said, Blessed be God I am not afraid to dye, because I hope I shall go to Jesus Christ. After some time in prayer for him, we desired him to spend some time in that Duty; which he performed with so much affection, and earnest pleading with God, that all the Company were exceedingly melted, and their hearts beyond ordinary measure warmed and raised, that the room did ring with sighs and groans; and there was such a mighty presence of the Spirit poured out upon him, and on those that joyned with him, that we do not remember the time when ever we had experience of the like. In which Prayer, after the confession of his sins, he begged earnestly for pardon, and for an interest in Christ; saying, O Lord, wilt thou let me dye without a Christ? Shall I leave this World, before thou smilest upon my Soul? Thou hast promised pardon, and mercy, and salvation to those that do repent, and to those that do believe: Lord, I do repent, I do believe, if I know my own heart, I do repent, I do believe; Lord, I roll my self upon thy Son, I cast my self at his foot for mercy. Thou wouldst be just if thou dost damn me; but thou hast pardoned others, and it will be to the praise of thy free-grace to pardon me. Lord, shall those Prayers that have been made, and all those Tears that have been shed for me, and all those Instructions which have been given me, be all in vain? With many other Expressions in that Prayer, which wonderfully affected the hearts of those that were with him; that afterwards we looked upon one another, wondring at the Grace of God towards him, that one so wicked all his days, so young,

(being sixteen years old) so lately acquainted with the ways of God, should have such a Spirit of Prayer poured out upon him: after this, he prayed with more life and fervency than before; and the nearer he came to his end, the more we perceived God was ripening him for Glory.

After this, we took our leave of him, not knowing but that was the last day; for the Cart stood below, and the Coffin fetched down, and some of the honourable Sheriffs of *London's* men, came into the Prison: but the Sheriff of *Middlesex* having not notice to be ready, his Execution was deferred till *Wednesday* following.

Reader, here take notice, that the report that the reason why he was not Executed on Monday, was because he was drunk, is an abominable falshood; for to our knowledg that were with him, he did not eat nor drink that morning.

When we went up to him again, we told him we perceived he was not to die that day, giving him caution, not to think there was any pardon intended for him: and one came from the Sheriff to acquaint him with the reason of the delay of his Execution.

When his Coffin was carried up to him again, one asked what he thought, and what were the workings of his heart when he saw his Coffin brought back? he said he was much troubled, and it daunted him to see it; for he could willingly have dyed that day, to go to Christ. On Monday in the Afternoon he had an excessive pain in his Teeth, (as we judge occasioned by his leaving off his cloaths, and putting on some thin Apparel to dye in) and that evening he expressed great willingness to dye and leave this World. He said, I see and feel so much excellency in Christ, that he is so
pure,

pure in Grace, pure in Holiness, pure in all things. Lord, I count it an Hell to be upon Earth, I so long to be where I might enjoy thee; and he spent some time in prayer, (notwithstanding his pain) with much affection, wherein he said, The pain of the Teeth was great, but the pain of Hell was greater.

-On Tuesday, the day before he dyed, after some time spent in prayer both by him and *H. B.* being full of joy, he expressed himself thus: O my dear friend, what a welcome shall I give you when you come to Heaven, and say to you, Come see, come see, this is the Glory that you told me of: but all that you ever told me, was nothing to what I have found; O what a place is this! O how shall we love one another then! Sure it cannot be, but Heaven must be a glorious place, where God, and Christ, and Angels be.

The night before he dyed, a Minister came to *Thomas Savage*, and after other serious discourse, for satisfaction of a Christian Friend that had seen him before, he demanded of him, what were now the grounds of his hopes of Salvation? He made this reply, God both in infinite mercy made me deeply sensible of great sins, and not only of them, but of the vileness of my heart and nature; and God hath made me to abhor my self for my sins, and I hope truly to repent of them: for that which hath been the delight of my soul, is now as bad as Hell; and God hath given me to see, that all my own Prayers and Tears, and all the Prayers of all the good people that come to me, are not able to save. A Christ alone; I throw my self at the feet of Christ for mercy, and if I perish, I will perish there. I feel longings and breathings after Christ, and love him more than my life: I long to

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be with him; and I would not be to live any longer: this World is a little Hell because of sin. I fear not death, for I hope the sting of it is taken out for me.

This last night before his death; he desired us to sit up with him, in order to his better preparation for the great work he had to do the next day, that we might wrestle with God on his behalf, that when death approacheth so near unto him, he might have some nearer access unto God into his soul, that when pale death stared him in the face, he might see Gods smiling countenance, which opportunity we readily embraced, and spent the former part of the night in prayer, till two of the Clock in the morning; about which time he desired us to go down into the Lodge, that he might have some part of the night for prayer and meditation alone, and to discourse a while with his friend Mr. *Baker*, to whom he most of all did open his very heart, and spake more freely to, than to any other (whom for that reason we left with him) and when we were gone down, his Friend being with him, who told us afterwards, he fell into admiration, and said, What a Prodigy am I? What a wonder of mercy that God should encline the hearts of his Ministers to come and pray with me! and pour out their souls in prayer thus for me! For me a Murtherer, for me a Drunkard, for me so vile and sinful! Well, I cannot but love God; and though I go to Hell, yet I will love God for his goodness and graciousness to me already manifested in this world: yea, though I should be damned for my sin, yet I could and would love God. VVhat, would they venture to come and pray with me a Murtherer? How did they know but I might have murthered some of them? Pray
for

for me! wrestle for me! Well, I know God loves me; I am sure God loves me.

When he was in prayer, some of us heard him say, *Now Lord I am coming to thee, thou art mine, and Christ is mine; and what need I be afraid of Death? Lord, give me some sense and some sign of thy love, that when my soul shall be separated from my body, it may be received into glory.*

Afterwards, when he looked upon his Cloaths he had put on to dye in, said, *What, have I got on my dying-cloaths? dying-cloaths did I say? they are my living-cloaths; the cloaths out of which I shall go into eternal glory; they are the best cloaths that ever I put on.*

About four of the Clock in the morning, we went up to him again, full of expectation what he would say to us, and what we should hear from him; and T. D. stood behind him, and took his expressions as he spake them, from his own mouth: and first, he told us, *I account it a great mercy that God hath shewed me the evil of sin, before he cast me into Hell: sin hath not only brought my body to the grave, but my soul in danger of everlasting burning.*

The Lord will have mercy on me, I hope; I am filled with joy, I am no more afraid to die, than to stand in this place, the Lord make me thankful. The Lord hath been working on my soul, for it was not I that could pray, nor refrain from company, nor delight in any thing that is good: I have cause to bless God that ever I was taken, (and this we have often heard him say) for if I had escaped, I had gone on in my sin, and might have lost my soul for ever.

One asked him, which he thought was worse,

hell or sin? using some gesture of body; said, Hell is very dreadful, but sin is worse then hell, because sin brings mens souls to hell, and sin is that which offendeth God.

One asked him what he thought of Heaven; and he with a smiling countenance said, Heaven! it cannot be but heaven must be an excellent place, for it is an holy place. We spake to him concerning his Coffin that was by him, whether it did not trouble and amaze him to have it in his sight: he replied, with all my soul I could go into my Coffin: oh! it is a comfortable place (he spake it with joy) I can comfortably dye: I have found such a deal of joy and comfort, that I would not for a world have been without it.

We enquired whether death did not affright him, morning light will presently appear: He answered, Death indeed did trouble me, but now not at all: I long for day, I am not daunted at death. Dye, it is nothing: this life is nothing: but to dye Eternally and to lose God, and Christ, and Heaven, that is Death. Hell-torments is not so much, as to be shut from the presence of God. Alas! who would not dye this death to go to Jesus Christ? when my body is upon the Gibbet, my soul shall be carried by Angels into Heaven. My heart is so drawn out after God, that I could leave this world to be with him. This world is nothing, those that have the pleasures of it, have nothing: I desire to die, because I long to be with Christ, there I shall never sin more; there is no sin, but joy, where I shall sing *hallelujahs* and praise to God. We askt what he thought of the company of Gods people; for he had now experience of company good and bad: He said, I had rather be here, (meaning the Hole in *Newgate*) with bread and water with such company, then to have the company of wicked persons, with the greatest dainties. It was

wicked

wicked company that drew me away. I account it the greatest mercy to have the prayers of Gods people for me: had I had my deserts, I had been now in Hell, where I should have had no prayers, no instructions: God doth love me, for he hath inclined the hearts of his people and Ministers to pray for me, and their prayers have prevailed.

Being ask'd what promises he found to be his support against the guilt of sin, now he was to dye, he alledged these, repeating the words himself. *Whosoever will, let him come and drink of the waters of Life freely: and, He that confesseth and forsaketh his sin, shall find mercy: and, Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him: and to our God, for he will Abundantly Pardon.* 'his Word (*Abundantly Pardon*) did often refresh his soul, I have sinned abundantly, but God will pardon abundantly. After these, he mentioned another, viz. *This is a faithful saying, and worthy of all acceptation, that Jesus Christ came to save sinners, of whom I am chief: and said, I do relie and throw my self upon Jesus Christ: I do believe there is merit enough in him, and all-sufficiency in him to save me: it is nothing that I can do will save me.*

He complained, that it was the grief of his soul that he could love God no more, and love Christ no more, for his mercy towards him, in giving him so much time, and so many helps, in sending so many Ministers to instruct him; but added, *when several Ministers had been with me, I threw off all, and returned to sin, and did as vainly as any: I could not have repented and believed of my self, it is the work of God.* He often said, I fear not death, it was nothing with him to die, and go to Christ. He often said, that he had rather die immediately, having an interest in Christ

than to live a thousand years in this world, in the enjoyment of all the pleasures of it, without Christ. And that he had found more pleasure and delight in the Ways of God since he came into Prison, than ever he found in all the ways of sin.

He confessed his sins, saying, he first neglected and profaned the Sabbath: and said, this was the beginning of all his wickedness, that on the Sabbath morning he studied what company to go into, in what place of sin he might spend the Sabbath, then to wicked Society, then to Ale-houses, then to Brothel-houses, then to Murther, then to Theft, then to Newgate, and yet at last he hoped to heaven.

He lamented, saying, I have striven to dishonour God, and to run into sin: oh that I should spend so much time in serving of the Devil, and now have but a little moment of time to spend in the service of God, and to the glory of God.

This discourse being ended, we desired him now on his last morning before he went into Eternity, to pray with us, and he willingly consented, and his prayer was as followeth, being taken from his mouth by *Thomas Doe-little*, that also took in writing his preceeding discourse, *Verbatim*.

The Prayer of *Tho. Savedge* in *Newgate*, with those that sat up with him the night before his execution.

O Most merciful and ever blessed Lord God, I beseech thee, O Lord, look down upon me, with an eye of pity, if it be thy blessed will: it is thy infinite mercy that I am on this side the grave, and out of Hell; O Lord, I have deserved to be cast into torments to all Eternity. How have I offended thee, and run on in sin, and thought I could never do enough to abuse thy mercy! pardon the sins that I have committed, wash that blood from off my soul; let not me perish to eternity. It was an horrid crime to shed innocent blood; pardon that

sin, O Lord ; let the blood of Christ cry more for mercy,
 than the blood of that creature cries for vengeance. O
 Lord, thou hast been merciful to me in giving me time
 to Repent ; for ought I know her soul is undone for ever.
 Lord forgive me, Lord forgive me, I knew not what
 I did. Forgive my Sabbath-breaking, Lying, Cursing,
 forgive my drunkenness, blot them out of the book of thy
 remembrance, turn them away behind thee. Lord, I have
 repented of them from my soul that ever I should offend a
 God so good, and so merciful, and gracious. I do believe
 on thee, and do wholy throw my self upon thee. I ac-
 knowledge it would be just in thee to damn my Soul,
 but it will be infinite mercy in thee to save me ; and
 what free grace will it be in thee to pardon me ! It is
 dreadful to lose the body, but how dreadful will it be
 to lose the Soul to all eternity ! Lord, let it not be in vain
 that I have had so many instructions : O let me not go
 down to hell, let my soul bless and praise thy Name for
 ever, for what thou hast done for me ; thou hast been at
 work upon my heart, and thou hast helped me to Repent,
 the Lord be praised. Lord, I desire to be more and more
 humble under the sense of my sins, for they are dread-
 ful : there are many sou's that have not committed
 those sins, that are now in Hell. O what mercy is it that
 I am not in those flames, in those devouring flames !
 Lord, as thou hast spared me here, spare me to eternity.
 Let not my soul perish. Lord, reveal thy self unto me,
 make known thy love unto me, tell me my sins are pardon-
 ed ; tell me that I have an interest in Christ, before I
 go hence, and be seen no more ; that I might leave some
 Testimony behind me, that I might tell thy Ministers
 what thou hast done for me, and tell thy People what
 thou hast done for my Soul. Lord, this will not be onely
 for my satisfaction, but for thy glory : Blessed Lord,
 pardon the sins that I am guilty of, and take away this
 cursed base heart of mine, break this rocky stony heart

in pieces, these sins of Murder and Drunkenness, &c. were in my heart before : I thought no eye did see me commit those sins, but thou didst see me : Lord, turn my heart to thee, and take away this heart of stone, and take away this cursed nature ; for it was this cursed Nature that brought me to these sins, and to this end ; and I was in danger of losing my soul to all eternity : but Lord, though I am a great sinner, Christ is a great Saviour, he is able to save me from my sins, though they be never so great : I do believe, Lord, I speak freely from my heart, so far as I know my heart, I do believe : it is my grief I can sorrow no more for my sins, which have been the cause of my offending thee so long, and so much. One drop of thy blood sprinkled upon my soul, will pardon all my sins. Lord, cross the black line of my sins, with the red line of thy blood : I am not able to answer for one vain thought, much less for all my horrid crimes. Lord, save my immortal soul ; that I might sing praise to thee to all eternity. Thou hast pardoned Manasseh, that was a great sinner, and Mary Magdalen, and Paul, that were great sinners, and the Thief upon the Cross ; and thy mercies are as great, thy mercy and thy love to repenting sinners is not shortened ; though my sins be great, yet thy mercies are greater than my sins : Lord be with me in my death, then let me have some comfortable assurance of thy love unto my soul, of the pardon of my sins : do thou be my God and my Guide now, and to all eternity. Amen.

This Prayer he put up with much earnestness, with great brokenness of heart for sin, that all that joyned with him, were exceedingly affected, and blessed God for the Spirit of Prayer they discerned God had so plentifully poured out upon him.

After we had some other discourse with him, we took our leave of him, telling him we purposed to

see him again at the place of Execution. After two or three hours, when the time of his going from *Newgate* drew near, we were willing to return to see him once more there : and the rather, because one Minister that had not yet been with him, was desirous to visit him ; and then again after some few words with him, we asked him to go to Prayer again once more, saying, *Now this will be the last time that we shall pray with you in this place.* And he did perform this duty with great liveliness, that now he excelled himself, and the nearer he came to his end, the more fervently we perceived he prayed : but we took notice, that in this last duty in *Newgate* he was much in praising God, and blessing God for his mercy to him, to our great astonishment.

After a few words, when this duty was over, we took some of us our final farewell of him : and he, expressing his thanks to Gods people for their prayers for him, and to the Ministers for their love and pains with him, was commended by us to the Grace of God, saying, *Thomas, The Lord be with you, the Lord of Heaven be with you, O the Lord of mercy help you, and have compassion on you.*

This morning he expressed himself to his Friend *H. B.* thus : Oh my friend, we cannot tell how glorious a place Heaven is : but if once I get thither, and could drop down a Letter to you, and tell you of the glorious things I there shall find, how would it rejoyce your heart ? And to his Friend, parting with him, said, I know God loveth me, and that I am going to the Kingdom of Heaven.

The last Speech of Thomas Savage at the place of his Execution at Ratcliff.

Gentlemen,

Here I am come to dye a cursed and ignominious Death, and I most justly deserve it, for I have

Murdered a poor innocent Creature, and for ought I know, have not only murdered her body, but it God had no more mercy of her soul, then I had of her body, she is undone to all Eternity: so that I deserve not onely death from Men, but Damnation from God. I would have you all that look upon me, take warning by me: the first sin I began with, was Sabbath-breaking, thereby I got acquaintance with bad company, and so we went to the Ale-house, from the Ale-house to the bawdy-house: there I was persuaded to rob my Master, as also to murder this poor innocent creature, for which I am come to this shameful end. I was drawn aside, I say, by ill company, pray take heed of that, for it will not onely bring your bodies to the grave, but your souls to hell: have a care of neglecting the Sabbaths, it is that which hath not onely brought my body to the grave, but my soul in danger of eternal torments. And try the ways of God, for the Lord be praised I have found so much of excellency and sweetness in Gods ways, that I bless God that ever I came into a Prison. And now, though I am leaving this world, I know I shall go to a better place: for I have repented from my soul for all my sins: not because I am to dye for them, but to see that I should do that whereby I should deserve Hell ten thousand times over, and so dishonour God.

Now the Lord have mercy on my Soul.

The Prayer of *THOMAS SAVAGE* at the place of Execution.

O Most merciful, and for ever blessed Lord God, I beseech thee look down upon my poor immortal soul, which now is taking its flight into another world, which now is ready to appear before thy barr. Lord, I beseech

beseech thee prepare me for it, and receive my soul into the arms of thy Mercy; and though my body dye, and I come to die this shameful death, yet let my soul live with thee for ever. Lord pardon all the horrid sins that I have committed, the Sabbath-breaking, Lying, Swearing, Cursing, Uncleaness, and all the rest of my sins that ever I have committed. Lord, give me a new heart, and give me faith that I may lay hold and throw my self fully and wholly upon thee: enable me, O Lord, give me saving repentance, that I may come to thy Bar, and thence be received into glory: let me not be a prey to Devils to all eternity; let not my soul perish; though my body die, let my soul live. Lord let me not be sent out from thy presence, and let not all the Prayers, and Tears, and Counsels, and instructions, that have been made and shed on my behalf, be in vain; pity my poor soul, Lord, my immortal soul; Lord, it would be just with thee to cast me into everlasting burning, I have been a great sinner, but Christ is a great Saviour. O Lord, thou hast pardoned great sinners, and thou canst do it Lord; and Lord, wilt thou not do it! Lord, let me not be a fire-brand in Hell, and a prey to Devils to all eternity, let me not then be shut up with Devils and damned souls, when my soul takes its flight into another World. Lord, I have repented for what I have done, from the bottom of my heart I have repented: and Lord, if thou wouldst damn me, thou wouldst be just: but how infinitely more would it be for the glory of thy free grace, to save such a sinner as I am: good Lord pour down thy Spirit upon my soul. O tell me that I have an interest in Christs blood, good Father, good Lord, before I go hence Lord, I am willing, I am willing to leave this world: I can prize thee above all: there is nothing I can prize like to thee; wilt thou not receive my soul? receive it into thy arms, and say, Come thou blessed of my Father; good Father for Jesus Christs sake pity my poor soul, for pi-

ties sake. Lord, it is not my Prayers or Tears will save my soul ; but if ever I am saved, it must be through free-grace , and the blood of Christ ; and if there be not enough in that Blood, Lord, I am willing to be Damned. Lord, look down upon my poor soul ; and though I have been such a sinner, thou art able to pardon me, and wash me , apply one drop of thy blood to my soul, Lord , my immortal soul , that is more worth than ten Thousand Worlds. It is true, Lord, I confesse I have taken a great deal of pleasure in sin , I have run on in sin , and could not invent where to go on thy day, and was wont to study into what place, and into what company I might go upon the Sabbath-day : forgive me, Lord wash me, receive me into thy arms, O Lord : Oh for one glimpse of mercy: Lord if thou wilt please to reveal thy self to me, I shall tell it to all that behold me. It is a Mercy, Lord, that I am not in Hell, and that thou shewest me the bitterness of sin before I come into Hell : it is a mercy, Lord, that I have had the Prayers, converse, and instructions of so many of thy Ministers and People. Lord, receive my soul, one smile, Lord, one word of comfort for Jesus sake. O let me not go out of this world, let not my Soul perish : though I killed a poor innocent Creature, Lord, deal not with me as I dealt with her ; but pity me, pity me for Jesus Christs sake, Amen.

One asked him in the Cart , Well now, Thomas, how is it with your soul ? What sense have you of God's love ? He answered, Sir, I thank God through infinite mercy, I find God loves me, and that now I can chearfully go.

After his Cap was over his Eyes, he used these Expressions.

Lord Jesus receive my Spirit.

Lord, one smile.

Good Lord one word of comfort for Christs sake : though death make a separation between my soul

and body, let nothing separate between thee and my soul to all eternity.

Good Lord hear me.

Good Father hear me.

O Lord Jesus receive my soul.

Whilst he did thus pathetically express himself to the people, especially to God in prayer, there was a great moving upon the affections of those who stood by, and many tears were drawn from their eyes by his melting speeches. All this was the more remarkable in this young man, being under sixteen years of age when he was first apprehended.

After he was turned off the Cart, he struggled for a while, heaving up his body, which a Young man (his friend) perceiving, to put him quickly out of his pain, struck him with all his might on the breast several times together, then no motion was perceived in him; and hanging some considerable time after that, and as to all outward appearance dead, insomuch as one said to another friend of his, namely Mr. B. *Now he is in Eternity*; and the people beginning to move away, the Sheriff commanded him to be cut down, & being receiv'd in the arms of some of his friends, he was conveyed by them into a house not far distant from the place of Execution, where being laid upon a Table, unto the astonishment of the beholders, he began to stir and breath, and rattle in his throat, and it was evident his life was whole in him; from the Table he was carried to a bed in the same House, where he breathed more strongly, and opened his eyes and his mouth (though his teeth were set before) and offered to speak, but could not recover the use of his Tongue; but his reviving being known within an hour the Officers came to the house where he was, and conveyed him to the place of Execution

again, and hung him up again, until he was quite dead; whence he was carried by his mourning friends to *Islington*, where he now sleepeth in the Bed of his Grave, until the morning of the Resurrection, from whence, though buried in dishonour, he will then be raised in glory.

Thus you have had the Relation of one that was but young in years, but old in wickedness: you have read of his Sabbath-breaking prophaneſs, ſwearing, lying, ſtealing, drunkenneſs, fornication, and the like Sins, which he confeſſed himſelf frequently and deeply guilty of: and to compleat and fill up the meaſure of his ſins, he added to the reſt the horrid ſin of Murder. I believe you have ſcarcely heard of ſin grown up to ſuch maturity in ſo ſhort a time as it did in him, who when he was imprifoned, was under ſixteen years of age.

And what could any expect ſhould be the iſſue and product of ſin arriv'd to ſuch perfection, but Death, and wrath, and the vengeance of eternal fire?

But behold here an inſtance of Free-grace! His ſins did abound, but God's grace did ſuper-a-bound. Sometimes God doth ſow the ſeed of grace in the heart that is moſt unlikely to receive it; and reapeth great glory to his Name by pardoning great ſins.

We read that when *Ephraim* was bent upon wickedneſs, ſo that a man could hardly expect the reſtraining of *Gods* anger any longer, but that it ſhould kindle in his breaſt, and break forth in a flame, to devour a people ſo rebellious; yet the Lord expreſſt himſelf in a way of wonderful mercy, and aſtoniſhing free-grace. *Hof. 11. 8, 9. How ſhall I give thee up, O Ephraim? How ſhall I make thee as Admah? How ſhall I ſet thee as Zeboim? My heart is turned within me: (not againſt Ephraim, but towards him) my repentings (not mine anger) are kindled together,*

I will not execute the fierceness of mine anger. And the reason is not drawn from any thing in Ephraim to move him, but only from himself, *For I am God and not Man.* If one man had been so provoked by another, and it had lain in the power of his hand to have avenged himself on his enemy, surely he would not have spared or shewn any favour. But because he is God and not Man, whose thoughts are not like our thoughts, and whose mercies are not like our mercies, but further removed above them, then the Heavens are removed above the earth: in comparison with whose mercies, our most tender mercies are not less then cruelty: therefore because he is God and not Man, and herein would act like himself, he hath pity, and sheweth favour unto Ephraim. Take another instance in Israel, who had made God to serve with his sins, and wearied him with his iniquities, having pressed God herewith, as a Cart is pressed with sheaves, and nothing but vengeance could rationally be expected, and that God should say as at another time (for God doth not show such favour to all, and at all times, that the freeness of it might be the more evident) *Ah, I will ease me of my Adversaries, and avenge me on my Enemies, and I even I am he that will make such audacious sinners see and feel what an evil and fearful thing it is to affront and provoke me:* yet read how graciously God pardoned Israel, declaring the ground of it to be onely for the glory of his own Name, *I sa. 43. 23. I even I am he that blot out thy transgressions for mine own sake, and will not remember thy sins.*

Surely no motive from this young mans person, or any good previous disposition (he being so exceeding vitiated by such defiling sins) could in the least incline God to have mercy upon him; but the motive was taken from himself and his own bowels. He had

mercy on him, onely because he would have mercy, and compassion, onely because he would have compassion. If some, yea many, are passed by, who have escaped the more gross pollutions which are in the world, through Lust, & never committed such God-provoking sins as you read in the Narrative that he comited, but for lesser faults are punished everlastingly, when God hath had mercy upon him, and thrown the skirt of his love over him, and wrought a gracious change in him, we must say with our Saviour, *Mat. 11. 26. Even so Father, because it so seemed good in thy sight.* It is through free grace that any are saved: but in the salvation of such a one, God hath demonstrated the exceeding riches of his grace towards him, through Jesus Christ, *Eph. 2. 7.*

Let not any from this example of Gods free grace, presume to continue and indulge themselves in a sinful course, hoping to obtain mercy at the last, as he hath done, & so turn God's glory into shame, and his grace into wantonness: for it is a rare example, hardly again to be parallel'd: will a man run himself through the body, because some have been healed of such wounds? will a man drink down poyson, because some by an Antidote have expelled the poyson, and escaped with life? is not Presumption the bane and ruine of Millions of Souls? may not God cut you off in the act of some of your sins, and not give you time for repentance? and if life doth continue, may not he deny you the grace of repentance? doth not custome and continuance in sin, harden your heart, and fasten you in Satans Chains? Hath not God threatned, that such who cry peace, peace, to themselves, though they walk after the imagination of their own hearts, to add drunkenness to thirst: that he will not spare them, but his anger and his jealousie shall smoke against

them, and that he will blot out their name from under heaven, *Deut.* 29. 19, 20.

The great improvement which should be made of Gods gracious dealings with this young-man, is for all to admire God's Free-grace; and especially for poor distressed souls that are upon the brink of Hell in their own apprehensions, and are ready to despair of Gods mercy because of the greatnesse of their sins, to take encouragement from hence, and hopes that there may be mercy in store for them: they have not been murderers, whatever their sins have been, and if a murderer hath been received into favour, why may not they hope? Let such think with themselves, that it is free-grace hath saved him, and let them sue out at the Throne of Grace, for the same grace which is freely rendered unto them.

A Recollection out of this Narrative of those passages, from which in charity we do conclude that the work of grace was really wrought in his soul; or the Evidences of *T. S.* of his Title to eternal happiness.

1. **H**E bitterly lamented his sins, and loathed himself for them, especially as they were against a good and gracious God, according to *Psal.* 51. 4. and *Luk.* 15. 8. (2.) He was deeply sensible of, and grieved for the corruption of his heart, from whence his actual sins did proceed, according to *Psal.* 51. 5. (3.) He mourned over his back-slidings, because God was thereby dishonoured. (4.) He found it hard to believe, yet professed he would roll himself, and rely upon the merits of Christ alone for salvation; and if he perished, he would perish there. (5.) He was much in a little time in duty, yet did profess himself he saw the insufficiency of them to justify or save him, according to *Phil.* 3. 9. (6.) He made choice of Christ before all, before life it self, according to *Phil.* 7.

8. (7) He longed for morning when he was to dye, because he desired to be with Christ, according to Phil. 1. 23. (8) He greatly loved God, because much was forgiven him, according to Luk. 7. 47. and said, though God should damn him, yet he could and would love God; (9) He loved the company of Gods People, and professed, he had rather be with Gods people in prison, with Bread and water, then with the ungodly with liberty and greatest dainties, according to 1 Joh. 3. 14. (10) He blessed God that ever he was taken and imprisoned; thinking it better to be in chains, and brought to dye, than to go on in sin. (11) He was most broken and melted for his sins, when those that came to visit him, were gone from him, and not in their presence; when hypocrites mourn before others, and are less affected when alone: yet this was sometimes his trouble, lest God should loose the glory of the work he had wrought in him. (This was observed by one that was usually with him, when others went from him.) (12) He wept for joy at that time, when he could not find that God loved him, that he was not cursing, and swearing, and sinning against God, as others did, and he himself formerly. (13) He found and tasted more sweetness in the ways of God, in praying, and mourning for sin, than ever he found in the commission of sin. (14) He accounted sin to be worse than hell. (15) He had a spirit of Prayer given to him so plentifully, that it was an astonishment to many that joyed sometimes with him, considering how ignorant he was a little before, according to A&A. 9. 11. For beho'd he prayeth. (16) He looked upon the loss of God, more than the torments of hell, and feared it more. (17) He prize heaven, because there he shou'd sin no more. These were his own expressions, and what we observed that were frequently with him: and, Reader, do thou pray and watch, that thou mayst not be guilty of this young-mans sins, but pray and labour that thou mightest obtain the like evidences for

A Relation of what passed in the imprisonment, and at the Execution of Hannah Blay.

H. B. belonged to a Bawdy-house in *Rutcliff*, where *T. S.* used to frequent, and was always welcome so long as his money lasted: his money being gone, *H. B.* presently puts him upon robbing of his master, which he could not easily accomplish by reason of the diligence of the servant-maid, and to murder the maid rather than fail of getting money, which he accordingly did, and goes again to *H. B.* and tells her what he had done, then flies: but the justice of *G.* pursued him so fast that he was soon apprehended, and committed to *Newgate*. After he had accused *H. B.* for putting him upon the murder, she was apprehended and committed also. At the Sessions she was Indicted and condemned for being accessory to the murder committed by *T. S.* In the time of her imprisonment, she was very rude and debauched, being seldom sober, except at such times when she could not by no means procure drink to be drunk withal. She often endeavoured for to make *T. S.* drunk with her, which she once or twice effected, and endeavoured very much to draw him off from his Repentance, by driving his old trade of sin and wickedness, if any advised her to Repentance, and to take care for the future estate of her soul, she would laugh at them, and reply in some such language as she had learned in the devils School, with which she was well stored. She was from that Sessions, reprieved till the next, fully perswading her self she should escape that bond, and spending her time according to her former course of living, taking a little care what should become of her soul, as though she had never offended a gracious God, and as if there was no devil to torment her, nor Hell to be tormented in: but now Sessions being again come, and she again brought down to the Sessions-house in the *Old-Bayley*, had sentence to be executed at *Rutcliff*, where the Fact was committed. The night before her execution, the Ordinary of *Newgate* came to administer the Sacrament to her, which she refused, saying, she could not dye in charity with some, whom she named, judging them the cause of her second judgment, and Execution. The next day, being Friday, Feb. 26. she was conveyed in a Cart from *Newgate* to the place of Execution, where she ended her wicked life by a shameful death, without the least sign of sorrow or repentance for her abominable wickedness and wickedness.

2 TIM. 2. 22.

Flee also Youthful Lusts.

I Am come this day to speak to you in the name of a *dying man*, and *dying mens* words should leave *living affections*, and *lasting impressions* upon the hearts of the Hearers. Nay, that which is infinitely more, I am come to speak to you in the Name of the *living God*; and therefore, I beseech you, be serious: remember that we are not now about a laughing-business; it is no less than for Lives and Souls; and, for all that I know, as you demean your selves now, it may fare with you to all Eternity: and if that will make you mind what I say the more, know this, That what I shall now speak, is but a Comment upon what was yesterday delivered in brief, from one that was in perfect health, and in the Grave the same day. And who knows whether there be not some here alive, and in health, that before to morrow morning shall be lumps of Clay, and this the last Sermon that ever they shall hear? Wherefore, I beseech you first, if you love the life of your souls, hearken as if you expected to dye as soon as my Sermon were ended,

The shortness of my time will give me leave to spend no time at all by way of reflection upon the Context : but I shall immediately fall upon the words, as they lye before us : *Flee youthful lusts*. In which you may observe,

1. An Act, *Flee*.
2. The Object, *Lusts*.
3. The quality of the Object, *Youthful lusts*,

The Doctrine that I shall take notice of from these words, is this :

Doct. That it is the great duty of young people, to be exceeding careful to avoyd the sins which usually attend their age. Or, if you please, That it highly concerns young men to flee youthful lusts. It's no com-
aridise to flee from sin.

In the prosecution of this Doctrine, I shall shew,

1. What are the common sins of young people.
2. What it is to flee from *Youthful lusts*.
3. Why they should flee from *Youthful lusts*.
4. I shall apply it.

I shall name some of those sins which young ones are subject to.

First, Young people are very apt to be disobedient to their Parents or Masters. O how great a rarity is it, to see young people as ready to obey, as their Parents are to command ! Most children are children of *Behial*, that is, without a yoke. Let Parents command, advise, nay, intreat, all's to little purpose. How ready are they to break the bond which God and

Nature

Nature lay upon them to dutifulness ! Though the Command of God be plain enough ; though his Threatnings are terrible ; and though this sin seldom goes unpunished in this life, yet Children take little or no notice of them : One would think that one scripture should scare them, *prov. 30. 17. The eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.* What is the *English* of that ? why, they shall come to an untimely end. Have not the sad complaints of many at *Tiburn*, sufficiently demonstrated this to be true ? Have not many cryed out with a Halter about their neck, Children, if you value your lives and souls, take heed of disobeying your parents. That was the sin which brought me to this untimely and shameful end.

2. Another youthful sin is, *Lying*. Poor Children quickly learn this Lesson of their Father the Devil. It is not without good reason that the *Psalmist*, *Psal. 58. 3.* gives such a Character of wicked Children which went astray from the womb, telling lyes ; and the older they grow, the more skil'd they be in this devilish art : it's likely they are ignorant that it is a sin that cuts the bonds of all Society : it may be they are told how dear *Ananias* and *Saphira* paid for onelye, *Act. 5. 3.* nay, though the word of Truth tell them more than once, That Lyars must dwell with their Father the Devil, in that black Prison, *Hell* ; though they hear of a Lake of Fire and Brimstone that burns for ever, *Rev. 2. 18.* and that such as they are, must be cast into it : yet for all this they'l venture still.

3. *Sabbath-breaking* is another youthful sin. O how little do most of the young people of this City mind the sanctifying of the Sabbath ? Dorn not the multi-

rude of Apprentices and Children that wander up and down *Moorfields* on the Lord's Day, speak this to be too true? they dare not make bold with their Masters time on the Week-days: but as for God's Day, That they spend as if God had set apart one day in the week for young people to sleep, drink, and play in: they dare as well eat a piece of their fingers almost, as to do that on another day, which they do then; and the truth of it is, they look upon the displeasure of a dying man as terrible; but the Anger of a holy God they make light of. O little do they think what precious time that is! their Souls are naked, and they may then have Cloathing; they are starving, and they may then have Food, the Market is then open, Provisions for Eternity may then be had. But, O prodigious Madness! the hearts of most young ones speak in this language: *As for Christ, Heaven, and Soul, let them go, we have better things to think on, more weighty matters to mind.* And is it true indeed, O young man? what, is the company of vain wretches, like thy self; the wanton embraces of a whorish woman, the turning off thy Cups, & Damnation, more needful than the hearing of Sermons, than Praying, and Reading, and Salvation? Sure you shall not always be of that mind! O little do you imagine how dear you shall pay for all the pleasures you have on the Sabbath, out of Gods House. This, this was *THE SIN* which lay like a load upon the Soul of this poor *Young man*, *The profaning of the Sabbath*; that was the bane of him. This carried him out of Gods way, into the Devils quarters. O how bitterly did he bemoan himself for this sin, as the cause of all the rest! O! (said he) *when I should have been begging the life of my soul, I was plotting the death of my soul & body too.* Did none

of you stand by the Cart when he wept so bitterly, and cryed to the Lord to forgive this great and dreadful sin? Did none of you hear how earnestly he begged of you to have a care of that sin, as you loved your lives and souls? 'O wretch (said he) *that I was! I studied how I might spend the Lords day in the devils work, I thought I could never dishonor God enough; and that time that I should have served God most in, I did most for Satan: in them then I play'd my mad pranks I went into the Church indeed, sometimes, (but I may speak it with shame & deep sorrow now) I never heard one whole Sermon all the while I was with my Master; & indeed I laugh'd at those that spent the Sabbath in hearing of Sermons, & praying; & looked upon them as the veriest fools in the world. I was glad when the Sabbath came, that I might have time to run to my vile comrades. I rejoyced that I could then go to satisfy my carnal lusts with whorish women: O! tell young men from me, That the breaking of the Sabbath is a costly & dangerous sin.* Sirs, the substance of this Sermon I received from his mouth: and will you not believe a dying man? Do you think he did but jest? 'Twas on the Sabbath-day he went to a Whore, 'twas on the Sabbath he robbed his Master, and 'twas on the Sabbath that he killed the Maid. But because this sin is Epidemical, I leave a short story with you, and desire you to think of it, and then if you like what follows, break the Sabbath still. The story is this: A dear friend of mine was preaching about the sanctifying of the Sabbath, and had occasion to make mention of that man, that by the special command of God was stoned to death for gathering sticks upon the Sabbath-day. Whereupon one of the Congregation stood up and laugh'd, and made all the haste he could out of the Church, and went to gathering

thering of sticks, though he had no need of them: but when the people came from the Sermon, they found this man stark dead, with the bundle of sticks in his arms, lying in the Church-Porch. And yet for all this, there stands a young man in that corner that makes nothing of idling away the Sabbath: and there sits another that minds not the Lord's Day, except it be to get into wicked company, and take his pleasure in it. And how canst thou endure to hear of this, without trembling? But I fear, thy heart is so hard, that thou art ready to rage against this reproof: well, if the case be so, I have done with thee; but believe it, God hath not yet done with thee, and the Devil hath not done with thee: and though thy Conscience say nothing now, yet I tell thee, That hath not done with thee neither: let none think I am tedious upon this head: if young men will but reform this sin, I promise I will never tell them of it more. Christians, (I hope that there be some such here.) would it not be a blessed sight to see the Fields, the Taverns, the Whore-houses empty, and the Churches full? would it not be a blessed Reformation? O when shall it once be! which is the sweeter Musick, to hear the air eccho with the confused hollowing and roaring of lewd young men, playing upon the Lords day, or to hear the sound of singing of Psalms, repeating of Sermons, Praying, Reading of Scriptures? which is like to end best? *Isa. 56. 2. Amos 8. Isa. 58. 13, 14. Ezek. 20. 12.*

4. Another youthful sin is, *Mis-pending of time*, Young ones think they have time enough before them, and therefore make nothing of trifling it away. How far are most from following the Apostles counsel, in *redeeming of the time*? what do you think many

many hours discourse of filthy bawdy stories, is that redeeming of time? Is sitting up whole nights to play at Cards and Dice, redeeming of time? Is robbing your selves of sleep, to lye in the bosom of *Dalilah*, redeeming time? If this be redeeming of time, then some of our young ones, and many of our Gallants, redeem time bravely. 'Twas a notable one, that of *Seneca*; If (saith he) one ask me for my Purse, I am not very willing to give it him; if he beg my Estate, I think it a mad request: but if he ask me to pass away time with him, two or three days of time, I pass not much upon it, but it's easily granted: and thus one of the most precious things in the world is vilified. O little do people think how glad they shall be one day of one of those hours that they spent in foolery! Oh call time again, will be the language of more than one, upon a death-bed. Could you talk with some of the mad young ones that are in Hell, that lived five or six years ago in as much pleasure as you do now, and spent their time like you, but it may be little dreamed of being in Hell so soon, but might reckon of forty or fifty years to live; could you, I say, talk with them, and ask them what they think of time now: they would quickly say, Oh a world for one praying-hour. Oh where are the people to be found that seriously consider that there is not a moment of Time but we must be accountable for. 'Twas excellently spoke of that poor young man when he was in *Newgate* amongst the common Prisoners; one Sabbath-day they asked him to play at Cards with them: Oh (saith he) you and I have something else to do with our time, than to play at Cards: Is it now a time for us to be sporting away the Sabbath, when we have but one poor Sand left to work for Eternity?

5. Another youthful sin is *Keeping bad Company*. Are there not many of the Devils Emissaries, that make it their business to decoy poor young ones? O what a happiness do they promise them! a goodly happiness indeed, to carry them to the Devil! 'twas not without cause that *David* (in *Psal.* 1. 1.) did pronounce them blessed that had least to do in wicked company: whatever deluded creatures think of their mad jovial Company; one that is well in his wits, looks upon their society as an emblem of Hell, *Psal.* 120. The young man upon whose account we are here met this day, told me, That two or three wicked fellows first got him out to spend a penny; but little did he think whither they were leading of him; and after they had been at one place, they carried him to another, till at last they brought him to that House, out of which few go without their Deaths-wound. This was the general complaint of them that went this last Assizes to *Tiburn*. And yet how are silly souls pleased with such company, whose greatest kindness is to make them go merrily to Hell? And are they still such sweet natur'd creatures, that you can't love too much, who do what they can possibly to deprive you of your truest happiness, and make you miserable for ever? O how will your boon Companions greet one another in Hell, nay, it may be upon Earth too? I remember I was once with a drunkard that lay a dying, and after I had prayed with him, in comes one of his old Companions in sin, and askt him how he did: at which he was ready to gnash his teeth, and made this dreadful reflection concerning him, to me, 'O that, that was the wicked wretch that drew me away: if it had not been for him, I had not been in so lamentable a condition upon a death-bed, *Prov.* 1. 10, 11.

6. The sixth youthful sin is, *Cursing and Swearing*. How ready are young ones to learn the language of their Father? It was not long since that I heard a little Boy swear at every sentence he spoke: O what will such be when they come to be old, if they begin so soon? scarce creep on their feet, and yet running post to Hell! Oh how many are there of this daring generation, that bend their tongues like bows, and shoot those arrows against Heaven, which will fall down dipt in the poyson of Divine Fury. It would make one's heart ake, to hear how some belch out their hellish oaths, to hear how cruelly they rake in the wounds of Christ, and crucifie him afresh; not considering, that at the same time they are butchering of their own souls; and if one tell them of their swearing, how ready are they to swear That they did not swear? and turn and laugh, as if it were a creditable thing to be like the Devil, and an honour to make haste to hell. Oh how many are there of this black Crew, that brave it out with their *Damn-me*, and *Sink-me*, and Oaths, as if they would dare the Almighty to his very face, and as if there were little of truth in Gods Threatnings, and his Anger a very light matter! O sinner! what if God should take thee at thy word, when the next *Damn-me* is in thy mouth, and stop thy breath with an Oath in thy mouth? what if God should go to cursing too? Do you know what a dreadful word that is, *Go thou cursed*? O! what if God should swear too, *That thou shalt never enter into his rest*? Couldst thou but see the flaming tongues of those horrid sinners that know what the meaning of that word *Damn-me*, is: couldst thou but see how they bite those tongues for madness, it may be it would make thee think, that an Oath is no such light matter. You say, *Words are but*

but wind: but believe it, this wind will rise to such a storm as will not be allay'd without deep repentance, till it hath blown thee into Hell. Did you never read the 3d of *Mal.* v. 5. *I will come near to judgment, & I will be a swift witness against the false swearers, and such as fear not me, saith the Lord of Hosts.* But you'll say, Your tongues are your own, who is Lord over us? *Psal.* 12. 4. You shall hear one shortly that will answer that question, and let you know, that he is Lord over that, and that your own tongue shall be made to condemn you. But what is it that I see? How does that swearing Wretch storm and rage there at me, for telling him of his sins? Come, come, sinner, if you spare not God, I promise you I will not spare you: and I tell thee, what thou hearest, is nothing to what thou shalt feel.

7. The next youthful lust that I shall mention, is *Drunkenness*. Do not many (I wish old ones were not here too guilty) act as if their business in this World was to eat, and drink, and take their pleasures? The Devil bids them read that Text, *Eccles.* 11. 9. *Rejoyce, O young man;* and they are easily persuaded to take his counsel: and so they drink, and roar, and consider not what a reckoning will be brought in at last: neither do they stand till they have read the latter part of that verse; *but know, that for all these things God will bring thee to judgment.* Not considering the meaning of that whole Scripture, which is but this: Go, young man, lye at the Taverns & Ale-houses, do; drink, and be drunk; but remember this, you shall be damn'd for't, & God will make you take off t'other Cup, whether you will or no, & that is a Cup spiced with wrath and fury. But you see not, neither do you yet feel it; and therefore you do but laugh at all this: you say with those
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in Matt. 24. 19. *My Master delays his coming*; and therefore you eat and drink with the Drunkards: you say, Let him talk till his heart akes, I will never leave my pleasure for you; why man! wilt thou then be desperate? Dare you say, *I'll drink*, though there be *Death* in the Pot, though *Hell* be at the bottom of the Cup? or do you think that God will be worse than his word? and, that though he threaten high, yet he means no such matter? O sinner: deceive not thy self; and if thou forget the rest, carry home but that one Text, *Deut. 29. 9, 10. If any one hear the words of this curse, and yet bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine own heart, and add drunkenness to thirst, the Lord will not spare him, &c.* Do you read on, and read it again, and think of that Scripture the next time that you sit down to your Cups. Little do poor Creatures think how dreadful a sin *drunkenness* is, and how many it bringeth with it. I'll tell you of one story of my own knowledge, and then I shall leave this. A certain Drunkard that I knew very well, when he was in drink, quarrelled with his Fellow-servant, and after a few words, knocked him down with his Flail, and killed him at one blow. Afterwards, by Friends he made a shift to escape the Halter, and comes home again, and swears, and curses, and drinks at as high a rate as ever: but at last, when he was in the same yard where he did this Murder, he dropt down dead in a moment, and I was one of the first that saw him.

8. Another youthful sin is, *Uncleanness*. Is not *England* too near a kin to *France*? Do not many of our young ones act as if they took pattern by *Sodom* and had learned of *Gomorrhah*? *Jeremiah* made sad complaint, *Jer. 5. 7.* And are we less guilty? Doth
not

not the Scripture speak plain enough against this sin? though the Pope count it a *venial fault*, yet those that are guilty of it, will find, that his *Pardon* will give them little ease when they are cast into a Bed of flames. Sure our hot young men seldom read the book of *Proverbs*, but act as if that simple young man (*Prov. 7, 10.*) did run no great hazzard: what was it that brought *Thomas Savage* to Theft and Murder? What brought him to that shameful death? O how bitterly did he take on, that he should ever see the face of that *vile woman*! O! had he but considered whether he was going, and that most of her Guests go to Hell: had he but thought seriously how bitter that sin would prove, I believe he would have lain in flames as soon as with that *abominable woman*. Did none of you hear what he said when he was upon the Cart? did none of you see with what earnestness he spoke? why, this was one great thing that he begged of you young ones, as his dying request, That you would have a care of this sin.

9. The next youthful sin that I shall mention, is *Theft*. *Drunkenness*, and *Uncleanness*, are two costly sins, especially the latter, and poor Creatures are usually so bewitched with that, that Credit, Purse, Body, Soul, and all must go, rather than that beastly sin should not be gratified. How many Servants are there that wrong their Masters, imbezil their Goods, and secretly waste them by the fore-mentioned sin? and I believe I need not tell you what a tragical end *Theft* hath.

That Prodigy of her Sex, and disgrace of women, could not be satisfied with Wine and good-cheer; her Purse must be fed as well as her stinking Carcase: *What do you come hit her (said she) for, without money? Why, where shall I have it, said he? What,*
hath

hath your Master none? replied that Monster. *Yes,* said he; *but I never wronged him, neither can I.* Nay, said she, *if you be thereabouts, come no more here.* But alas! the poor Creature is ensnared, so that he cannot but go to ask counsel of this Daughter of the Devil, how he should manage his matters, so as to get that money which his Master had. She makes a ready reply, and adviseth To murder the Maid, to bury the theft. O that unfaithful Servants would think of these things, and now and then read that Scripture, *Tit. 2. 10.* and *Luke 16. 6.*

I should here speak something of the bloody sin of *Murder*; but the word of God, the Laws of men, the Power of Conscience, and the signal Judgments of God against such, puts me in some hope that I need not much insult upon that. I shall add but one sin more.

10. Another youthful sin is, *Incorrigibleness*. How resolutely do most young ones go on in their sins? How hardly brought so much as to debate the business soberly with themselves or others? How do they flye in the face of them which reprove them? as if it were ten times a greater fault for to *reprove* sin, than to *commit* it. Nay, some are come to that height, that they make but a mock of Hell and Judgment, as well as Sin, *Isa. 5. 19.* But these are so vile a Generation, that I have little hopes of prevailing with them, *Psal. 28. 4, 5.* *Jer. 22. 21.* *Gen. 19. 14.*

11. The next thing I proposed to speak to, was, *To shew you what it is to flee sin.* In this I shall be very brief.

1. Not to commit it. Take not up this Serpent, for it hath a deadly sting in the tail of it. Embrace not this *Dalilah*, for she will betray thee. Hast away, avoid

avoid it; if you do not, it is as much as your life, the life of your soul, is worth, *Isa.* 1. 16.

2. *Flee*; That is, avoid the very occasions of sin. It's ill jesting with edg-tools. They are safest, that are farthest from it. A hundred to one but thou art caught, if thou play with the Bait. Who, but a mad man, would take strong poyson into his mouth, and say that he will then spit it out? Who would chuse to sleep upon the top of a Mast? Believe it, Sin is one of the most dangerous things in the world, and he that tampers with it, plays with Hell, and is sporting with the Devil, *1 Thes.* 5. 22.

3. *Flee*; that is, hate it with a perfect hatred. Say, *what have I to do with Idols any more? How shall I do this, and sin against God?* Labour for a spiritual antipathy against sin, and to loath it, as *David* and *Paul*, yea, as God himself, *Psal.* 139. 23.

4. *Flee*, and perswade others to *flee*: for the danger is not inconsiderable. Tell others what sin will prove at last, and perswade them to consider what the wages of such work will be, *Psal.* 119. 157.

III. *Why should we flee youthful lusts?*

1. Because our Captain bids us *flee*: we have his Commission, nay, his absolute Command: may I not say, his Entreaty too? What is the meaning of all those pathetical Exhortations, *Turn you, turn you; why will you dye?* Why doth he bid us to beseech you to look about you? What is the design of all the scripture? Wherefore do we Preach and pray? Methinks the Ministers of Christ should be like those Angels that warned *Lot* to flee out of *Sodom*, and when he lingered, they pulled him, and bid him haste, and flee for his life. I might be infinite in scriptures for the proof of this, *Psal.* 34.

11, 14.

2. Be-

2. Because of the danger of not fleeing. If the Wrath of God, if Hell and Damnation, if everlasting Misery be to be avoided, then Sin is: for as sure as God is true, Sinners must be damned if they flee not sin.

3. Because of the benefit that we shall have by fleeing sin. We shall be everlastingly secured. If Heaven and Glory be worth the getting, if Happiness and Salvation considerable, if a Kingdom and Crown be worth the having, this may be obtained by fleeing from sin.

APPLICATION.

IV. Use 1. Is it so, *That it is our duty to flee youthful lusts?* Then let all this Congregation of young men and women, consider how well they have obeyed the Command. Sirs, be faithful to your souls, and ask your selves speedily, What you have done? *Young men*, Are you guilty, or not guilty? It's better you should be ask'd this question at the Bar of Conscience, than at the Bar of God's Judgment. Children, how say you, are you as ready to obey, as your Parents are to command? Doth not your Conscience tell you, that you can tell a lye to cover a fault, and yet not be much troubled? Some of you are come here this day to hear News, more than to hear your sin reprov'd: but where are you on the Sabbath-day? May not I see you idling in the streets, and sitting at your doors? nay, may I not see you in the company of wicked creatures, in an Ale-house? Well, sinner, well; the reckoning will come up by and by. I pray tell me, How do you spend your time? Is it in your Chamber upon your knees, and at your honest Callings, and in Civil and Christian Society? Who are the persons that

that you take most delight in? Are they those that discourse of God and their souls, and warn one another with words of Grace? What think you of Cursing and Swearing? Do you fear an Oath? Or do you think the deepest Oaths the best Rhetorick, and most graceful, if I may so speak, to your Discourse? What language do you speak, the language of *Canaan*, or the language of *Ashdod*? Can you stretch your selves upon Beds of Ivory, and drink Wine from morning to night, and look upon this as the only life? Is it not a pleasant thing to lie in the embraces of a wanton woman? And cannot you use unseemly dalliance, and say, *am I not in sport*? Did you never wrong your Master in your life? And dare you do so still? And how would you take it, if I should come to you, and tell you roundly of all your sins? Could you bear it if I should come close to you, and set Hell and Damnation before you? *Young men*, I beseech you answer me; I tell you again, it's better for you that I should ask you this question here, than God hereafter. Well, have you put it to your Conscience? And are you guilty? I must tell you plainly, I cannot but think that abundance of this Congregation are in many of these sins deeply guilty; and yet there stands a slye sinner, no more affected than the ground he treads on: thou think'st I do not know thee; but that, if possible, I may stop thee before thou com'st to the Gallows, and Hell, I shall do what I can, for my soul, to reach thee: wherefore give me leave, in the next place, to speak one word by way of *Conviction*.

Young people, I am not come this day to tell you News; my business is not to tickle your ears, but to do what I can possibly to keep you from that place of shame, the *Gibbet*; and that place of torment,

Hell,

Hell. I believe that here are many; that I shall never see nor speak to while the World stands; and that our next meeting will be before the judgment-seat of Christ: and therefore I must tell you I must not jest with you. I speak to those that are guilty: you know well enough who I mean. Let me ask you soberly. Do you believe that there is a God; and that he is privy to all you do? And dare you out-face God with your wickedness? Or do you make account his eye is nothing, so man doth not know: Say you so? Believe it, sinner, you will shortly know that God and your conscience are witnesses enough to cast you: and is this nothing: are not the threatenings of a God to be regarded? Shall the Lyon roar, and will not such a Beast as you tremble? know this, as stoutly as you brave it out now, you will shortly quake. But you are resolved, come on what will, venture you will. But hold, sinner, I prithee let's reason the case a little; do not act like a fool and a mad-man: Were you ever in *Newgate*? Do you know what a prison is? Are Fetters such desirable things? Hath the Devil done you so much kindness, as that you must venture your liberty for his sake? Come tell me, sinner, What good did the Devil ever do for thee willingly? Is it worth thy while to do and suffer so much for one that never intended any good to any in the world? Consider a little, young man, is it nothing to come gingling in your chains before an Earthly Iudge? Is the sight of the Bench nothing? Is it nothing to have your villany laid open before the world? How do you think you shall look, when evidence comes in clear, and the Jury shall cast you? What, brave it out still! But what will you say when the Iudg shall pass sentence upon you, to be carried from thence to the Prison, and from

that, to the place of Execution? Is it nothing to have Ten thousand Spectators, of your shameful end? But methinks I hear some of that hellish rout laughing, and saying, *It is but a swing or two, and then all's over, their misery's at an end.* But hold there, sinner, then thy misery will begin; for thou shalt appear immediately before the bar of God, & there receive another sentence ten thousand times more dreadful than the former. What, do you make nothing of that dreadful word, *Depart thou cursed?* and then immediately the Devil takes your soul, He waits for his prey; and thou must be reserved in chains of darkness, in unspeakable and unavoidable torments, to the judgement of the great day, and then thy cursed body and soul shall meet. O what a dreadful greeting will that be, when both body and soul shall be cast into everlasting flames! Well, young man, now what do you say? Is it best venturing still? But it may be thou beginst to think, What a strange censorious man is this? Such preaching is enough to make one out of their wits! What, is there no such thing as Repentance? a grace a God one may be saved for all your railing. What do you think of *T. Savage*? Did not he repent? I hope you will not say that he is in Hell. No indeed, for I verily believe that he is a Saint in glory: but how do you know whether God will give you repentance? I must tell you, he is a singular instance, such a one as we shall scarce hear of in an age: and I remember, that he that is oft reprov'd, and hardens his heart, shall suddenly be destroyed, and that without remedy.

But though I speak thus, brethren, I hope better things of many here, and things that do accompany salvation. I am persuaded here are some young ones that had as lief venture their lives as indulge themselves

selves in the fore-mentioned youthful lusts. I think I have ground to say what I do : brethren, I beseech you make not my boasting void, neither let me be ashamed of my confidence. I am persuaded, I say again, that some of you now hate what sometimes you did delight in, & though, it may be, in the days of your darkness you lived in your sins, yet now fear to fall into them, as much as you fear Hell : Courage my brethren, go on bravely, and the Lord be with you; you are the hopes and joy of old Christians, they bless God from their hearts to see such flowers in Gods Garden : hold but out, be strong, and quit you like men, and heaven shall be yours, as sure as if you were already there.

4. Use. I shall here speak something by way of advice to the Masters of Families and Parents : it lies much in your power to set a stop to that mighty torrent of wickednesse that doth almost overflow this City. Remember, sirs, what a dreadful sin the sin of murder is : what then do you think of those that murder souls, that starve souls ? How do you think God will take it at your hand, that you should be so careless that your work be done, and never mind his at all ? is it nothing to you, that one that dwells under your roof, must dwell with everlasting burnings ? Are you so barbarous, as to be indifferent whether your Servants and Children are damned or saved ? What can you answer, when those of your own house shall stand before the great God, and say, Lord if it had not been for my master, I had never sined against thee at the rate which I did : he never told me any thing of the danger of sin, he would be sure to call me up betime to look after his business : if I neglected that, I should quickly hear of it : but as for the Lords day, praying, or reading, or any thing that concerned God or my soul, I never was so

much as reproved for the neglecting of them ! O ! if I had been but told of such a dreadful place as this is, and what sin would end in, sure I should never have ventured as I did. Sirs, I beseech you think how you shall answer such an accusation at the day of judgement, as sure as you live, you will then be speechless. Parents methinks you have something within you, to put you upon your duty: what? have you no love at all to the fruit of your bodies? is it no great matter whether your children sink or swim? Would you be contented to see them in a house that is in a flame, and do nothing to get them out? would you have your children fire-brands of hell for ever? will you do nothing to rescue them from that devouring Lion who would tear them in pieces? can you bear to hear them cry out against you, & ready to fly in your faces? doth it never trouble you to think what a greeting you shall have in another world, when they shall curse the day that ever they saw you, when they shall say, *I may thank you for this dreadful misery, you never catechised me, nor told me one word of this place of torment; you never corrected me for my sin: if you had, it may be I should not have lain under this intollerable anguish?* What do you say, sirs, to these things? Methinks they call for your serious consideration: really, if these be not weighty matters, I know not what be. Let me ask you in meekness, whether it be not a piece of the most barbarous cruelty in the world, to let your children and servants run to hell, without doing what in you lies to stop them? But I hope, by this time, some of you are a little convinced of the dreadfulnes of the loss of a soul, & are loth to have the guilt of the blood of souls to lie upon you for ever, and therefore begin to ask. What shall you do that you and yours may be saved, and your Servants
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and Children might escape the snares of Satan, and flee youthful lusts? are you in good earnest, friends? and will you promise, as in the presence of God, that you will do what you can possibly, to discharge your duty, & to follow those directions that I shall give you? In hopes that some are resolved, by the help of God, to do what in them lies for the keeping all under their charge from everlasting burnings: I shall advise you.

1. Be good your selves, and labour to be patterns of Holiness, and to shew your Children and Servants by your conversation, that you your selves believe that there is a God, an immortal soul, heaven, hell, and eternity, let your language be savory, & speak you to be one that hath been with Jesus. Let your actions be regulated by the Word, and endeavour to let them know, that you are not in jest when you speak of God and their souls, *Psal. 10. 1, 2.*

2. I charge you as in the presence of God, as you will answer the neglect of it at the bar of that great Judge, take an exact account of your Servants how they spend their time, what company they keep, what they do upon the Sabbath, and if you would make any thing of Religion, be as careful that the Sabbath be spent in Gods service, as the week-days in yours. I could tell you of a Servant that was wont, many a time and oft, to complain of his Master, and say, *If my Master had ever examined me the Text on the Lords day, or called me to any account where I had been, or what I had heard, I am persuaded I should never have come to so sad an end as I am now like to do,*

3. Instru& them oft in the matters that concern their eternal welfare. Sirs, tell them, I beseech you, with all the earnestness that you can for your lives, of the danger of sin, give them wholesome advice; tell them

them of the necessity of Conversion : allow them a little time to pray and read , and let them know that you take notice of *any thing* that is good in them.

4. Pray for them, cry to the Lord mightily , and say, O that *Ishmael* may live in thy sight: Lord, hast thou not a blessing, O my Father, for me and mine? O pity, dear Lord my children and my servants, and let all under my roof, be of the Household of Faith, and of the Family of the Lord Iesus: And now once more I beg you to be in earnest ; 'twill be the truest evidence of the truth of your Grace, to be faithful in this work . 'Twill be your joy upon a Death-bed ; 'twill be your crown in another world.

Use 5. One word by way of advice, to you young people : brethren, you saw yesterday what it was to fall into youthful lusts ; and to day you have heard something of the danger of these sins. Methinks by this time you should be in a rage against sin ; methinks you should all say , Well, now I will never spend the Sabbath day as I have done ; Ple never come near the company of vile women ; this I hope shall be a warning unto me as long as I live. Are you (in sober-sadness) of this mind ? Oh that the Lord would keep this always upon your hearts : O that you may not now get out into the cold world , and shake off the sense of these things. But do I not see some weeping eyes, & aking hearts ? And what dost thou say, poor soul ? O Sir, I am the man you mean : but is it possible for me to escape Hell ? I have lived in almost all those sins for many a year ; what shall I do ?

I shall answer this honest request , and the God of Love and Power set it home.

1. Labour to be acquainted with the Principles of Religion : be much in reading of the Scriptures ; search, & you will find never a word there to encourage

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ge sin, but all against it ; they will make you wise to salvation ; consult the word, and you will escape the wrath to come, which shall surely fall upon all those that live and die in their sins, *Psal. 119. 9.*

2. Labour to understand wherein your happiness lies ; it lies not in Riches, Pleasures, and Honours, but in the Favour of God, *Psal. 4. 6.* Seek first the Kingdom of Heaven, and the Righteousness thereof ; set your affections on things that are above, and not on things below.

3. To be sure, keep the Sabbath strictly, and attend upon a powerful Ministry. Then is the time to buy provisions to live upon for ever.

4. Keep good Company. Get out of VVicked mens society. Mark those that walk soberly, and that mind their souls, and make much of them, and beg an interest in their prayers, and take their advice. If you once grow weary of good company, I shall have little hopes of you ; and it's a sign God means good to poor souls, when they are very desirous to be in with them that are dear to God. A warm Christian-companion, O Sirs, you cannot value him too highly, *2 Cor. 15. 33. 1 Pet. 4. 4. Heb. 6. 12.*

5. Take heed of sinning against Conscience. Let Davids Prayer be yours, *Psal. 19. 13. Keep back thy servant from presumptuous sins, let them not have dominion over me.*

6. Take heed of putting off Repentance, remember now your Creator, now is the acceptable time : O if you value your lives, make haste, and delay not an hour, but go and fall upon your knees, and beg of God to give you repentance unto life, Give God no rest day nor night, till he have changed your heart, and made you to see your need of a Christ, and to give up your self to Christ : O cry out this night,

night, A Christ, dear Lord ; a Christ for my poor soul, or I am lost for ever, *Eccles. 12. 1. Psal. 119. 62.*

7. Be much in consideration ; Commune now and then with your heart, & think seriously whither you are going, & ask your soul what a condition it is in, and what it hath to bear up against the fear of death, and what provisions are made for eternity, look into your purse, what money hast thou that will go current in another world? spend much time in thinking. I askt this poor boy how he spent his time in prison? he answered, In praying, reading, and consideration.

8. Neglect not prayer ; ask and you shall have ; seek, and you shall find ; knock, and it shall be opened unto you : Be frequent and serious in this duty ; forget not secret prayer ; and look after your Prayers, and be not content, except you hear of them again.

9. Be diligent in your Callings, be not slothful in your worldly business, idleness is the devil's shop, *Ro. 11. 17.*

10. Hold out to the end : remember what they shall have that conquer, resolve for Christ and Heaven upon any terms. **5 M 56**

Well Sirs, now my work is done: have I been beating the air ? What shall become of these two Sermons? yesterday you heard one out of the Cart, and from the Gibbet, and to day from the Pulpit ; and what are you resolved to do ? what, shall the tears, prayers and entreaties of that dying young man, be so soon forgotten ? if they are, can the commands of the living God be so easily contemned ? Is there nothing in all that I have been speaking? what, are you still of the same mind that you were, or are you now? I say again, I must leave you, and a thousand to one whether I shall ever see you, or speak to you more. Once more I charge you, as you love your own soul, as you fear the wrath of God, and the flames of Hell, *Flee youthful lusts.* Finis.

